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ORDER IN THE THINGS OF CHARITY.

CHARITY and love are used in the Word as equivalent terms. From the earliest promulgation of law, supreme love to God was explicitly taught and enjoined. While the second great law of love was clothed in restraining prohibitions, negative precepts revealed to those who received them, all which could then have been given by the plainest teaching.

In a new dispensation the Lord could say plainly to him who desired to know the great commandment of the law:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself.

Turning to the same incident as given in Luke, we find that when the lawyer stood up to tempt the Lord, that is to try or prove Him, by the searching question, "What shall I do to inherit eternal life?" it was infinite wisdom which replied, "What is written in the law? how readest thou?" and when the enquirer, under the spell of the Divine Teacher, could discern it to be one law, and reply, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," it was the same final authority which declared: "Thou hast answered right; this do and thou shalt live."

The New Church seeks to restore this great law of life to its central place in Christian thought, but it has no exclusive property in the teaching. If the great Protestant sects have seemed to obscure it in their formulated doctrine, placing it secondary to an intellectual acceptance of the truths of theology, they have at least maintained an open Bible. The Lord's summary of the whole law in two great commandments, with love the essential of all, and the vivid statements of Paul in the thirteenth chapter of Corinthians, have been daily reading for more than three centuries.

The final authority of all Christian doctrine is the Word alone. The treasures of Swedenborg's writings are not added contributions beyond the Word, but helps to discover the infinite truths therein.

Professor Drummond, in the address entitled "The Greatest Thing in the World," has impressively put this jewel of the sacred teaching before many thousands of earnest Christians whom the writings of Swedenborg cannot yet reach. The ministry of Phillips Brooks gave it to other thousands with living force which it is the gift of few to impart. Christian ministers without number, known and unknown to the world, are in differing measure, with greater or less distinctness, giving to their people the priceless truth, "This do, and thou shalt live."

The world bristles with opportunities for activity in the service of others. With but partially awakened love of service, we find fascinating and exacting work on every hand. It is impossible to enter a tithe of that which attracts. What shall we choose? and what may we leave without unfaithfulness? To many a weary and bewildered soul stimulated to misdirected activity, beyond its measure of efficient power, this question is painfully practical.

Work which lies outside the homely tasks of the calling by which natural needs are supplied, is easily made to appear more distinctly charitable. Associated effort in the name of charity, directed against a salient manifestation of evil which affects the entire community, seems more direct resistance to the power of evil in the aggregate, and each reformatory

movement of this character cries out with the semblance of authority, to all who would be counted on the Lord's side, to join its special crusade.

The zeal of those who march to the Holy Land in great multitudes, under recognized banners of the cross, readily imputes lukewarmness and worldliness to those who without banners, singly or in groups, diligently follow quiet ways to the same end; but that which is imputed to us by others does not harm us, nor is it the present purpose to treat of the harm which may result to those who without due reflection impute unworthiness.

The principle of order or classification in deeds of charity, which may guide an earnest soul to its fullest expression and make certain that its efforts will not be dissipated and wasted, is the subject of the present inquiry. If there is such principle it is important that it be followed.

It is not a new thought to readers of Swedenborg that in the things of charity there are those which are first and those which are subordinate. It is to little lasting purpose that we derive intellectual satisfaction from contemplation of the law which determines what is first, and what is subordinate, unless there is earnest effort to obey the law.

The supreme place of charity in Christian thought and life binds us to recognition of all that goes forth in its sacred name, of all which has in it aught of the holy quality of charity. It is important that thought and action with reference to the central or highest things of charity, shall not be exclusive, but inclusive; shall not antagonize expression of that which is less central or lower, but shall promote all things which can serve to concrete in act rudiments of charity. Effort to this end will be more effective if we know and observe true order in the things which can so serve. Proper subordination of that which is lower, is not to antagonize it, but to exalt it, and give to it its greatest power.

The loves of man, rightly subordinated, perfect his being, but not rightly subordinated, they pervert and invert his life. What Swedenborg thus states of the three universal loves is true of the particulars of each. To put that first with refer-

ence to charity which is not first, is to introduce disorder and inversion into that which has chief place in Christian life.

The first thing of charity is not to do evil to the neighbor, and the second is to do good to him. This tenet Swedenborg says is as a door to the doctrine of charity. "Cease to do evil, learn to do well," are words of inspiration not given at random, but in conformity to fixed law which infinite power itself could not suspend. It is only as and to the extent that we cease to do evil to the neighbor, that we can learn to do good to him.

The order of affirmative well-doing by which charity is ultimated and preserved is not less fixed. Those exercises of charity which proceed immediately from charity itself — primarily the duties of the employment in which one is — are necessarily central and first in importance. To make them otherwise, to subordinate them to either of the three classes named later, is to impair not only that which is directly sacrificed, but all else to which it is subordinated. These first things are so far preëminent that Swedenborg uses the strong expression that they are charity itself; and the thoughtful student, who follows the reasons given why they are so, queries whether the true quality of charity extends beyond them. The helpful things voluntarily done for others, outside the duties which arise directly from one's office or calling, have however due recognition as benefactions of charity and are given second place. Debts of charity a little more remote, consist of things helpful to others which do not arise in one's calling nor in business intercourse, but which are undertaken from necessity rather than from liberty. Lastly are recreations of charity in which good may also be imparted to the neighbor, but these are primarily for the sake of employments to divert and rest the specific affection kept in continuous action by the daily occupation.

The full force of Swedenborg's teaching that charity is developed and made an abiding part of the life, through its exercise in the duties of daily life in the business or occupation pursued, is best apprehended from his own words. In Charity 82, he says :

A man is born to become charity in form, which he cannot become unless he perpetually does the good of use to the neighbor from affection and its delight. . . . Unless uses are done perpetually, interruption ensues, and in the interval so caused, the man may turn aside into all sorts of loves and their derivative concupiscences, and thus, not merely discontinue for a time, but even totally withdraw himself from charity.

Again, in 84, stating the consequence of the above, he says:

On this account, in doing the work of his office or employment sincerely, justly, and faithfully from affection and its delight, he is continually in the good of use, not only to the community or public, but also to individuals and private persons. But this cannot be, unless he looks to the Lord, and shuns evils as sins, for as was shown above, the first part of charity consists in looking to the Lord and shunning evils as sins, and the second part of charity, in doing what is good. Now the good actions he does are the good things of use which he does daily, and which when he is not doing, he still thinks of doing; since he has an interior affection, which endures through the interval, and desires to do. Hence it is that he is in good use perpetually, from morning till evening, from year to year, from the earliest age to the end of life. If this is not the case, he cannot become a form, that is, a receptacle of charity.

The general principle could not well be stated more clearly, but Swedenborg does not leave it there. With that particularity which to the casual reader seems tedious and prolix, he proceeds to make application of the principle to the leading vocations, pointing out how evils are avoided and good done in each. There is special instruction in his treatment of each, and the reader who would make the present study complete should carefully review the entire chapter, gathering from the fulness of illustration deeper and stronger impression of the lesson intended.

It is fundamental teaching in Swedenborg that man cannot be reformed except in freedom. Charity, love of the Lord and of the neighbor, can enter into the life to become an abiding part of it, to become the life of the soul, only as it is chosen in freedom. It is essential to perfect freedom of action,

that there should be thorough knowledge of that to which the action pertains. It is only with reference to the familiar things of one's daily work that exact and extended knowledge is practicable. One who loves his calling and thoroughly acquaints himself with its duties, has greater freedom of will in all his action in it, than can be given him elsewhere. For these reasons continued obedience to the law of charity in the daily tests which meet one in his office or calling will cause the law to be written in the heart as it cannot be otherwise.

The same causes which give greater freedom in the familiar tasks to which we constantly attend, also give greater efficiency there; nowhere else do we know how to do as much for the community as in the daily work to which we are trained. To withhold full strength from the function to which we are assigned that it may be diverted to other functions, important and useful in themselves, but to which we are not trained and in which we could not be efficient, is loss to the community. Great zeal and activity in matters with reference to which there is no adequate and corresponding knowledge, is dangerous to the community affected by such activity and tends to deformity of character in those who thus attempt to serve. If the full import of the principle is apprehended, it will be seen that grave responsibility attends the selection of occupation or calling. If one is entered, the duties of which we cannot or do not master, there is serious hindrance therefrom to entering deeply into the life of charity. Well may one earnestly pray to be led therein by the Lord's providence rather than by blind choice or self-seeking.

There are opportunities for service to others which come to us by reason of special relation to the occasion and need of service, and which, although lying outside the daily calling, are as plainly assigned to us as any duties within it. To withhold ourselves from these is as fatal to the life of charity within us as to sin against its laws in the daily work. This does not, however, conflict with the proposition that to preserve and most fully embody charity in act, individual service to the community should consist primarily and principally of fidelity and industry in the specific calling or occupation pursued.

These first things of affirmative well-doing should not be supplanted by or subordinated to the excellent but minor things which should be added. Beneficent acts of charity are not to be omitted, but if suffered to encroach upon or take the place of duties which have first place, their own value is impaired if not destroyed. Faithful discharge of all the debts of charity is essential to full efficiency in the primary duties of the calling, but can never be a substitute for them. Recreations of charity have their full value as means, but none as ends.

The great reformatory work which is all about us, and which was never more imperative than in this descent of a new age, is carried forward most effectively by those actually in the service to which each reformatory measure relates; those in each function, by continuous study and effort to perform it more and more effectively, wrestling with the problems of its needed change. So far as the cure is attempted from without, there is inevitable hindrance of the normal progress from within. The farmer does not adopt changes to bring his industry in line with the increased efficiency of the age because of agitation and beleaguering from without, but from patient observation and experiment by those who are in the work. The great advance in medicine and surgery derives little or no assistance from interest or effort outside the profession, and from the nature of things can have little.

Mechanical advance beyond conception in the aggregate is going forward, its larger strides from the intense application of trained specialists to the intricate problems of mechanism, and thousands of intermediate steps from the fertile brains of craftsmen who use the instrument or machine perfected. So far as the high office of the Christian ministry has met the new and pressing demands of the age, it has accomplished this not through aggressive measures of laymen from without, but through earnest consecration and reverent uplooking within.

Reforms in legislation have attracted attention from all the people, and because under our form of government the whole people have so large a part in the selection of legislators, and in determining the lines upon which legislation shall proceed,

these may seem an exception to what is observed elsewhere; closer study will, however, convince the thoughtful that much has been lost in the best attempts to secure wise legislation from entrusting the constructive work to untrained legislators. Nowhere has the mischief of crude work and the value of trained service had more marked illustration than in legislation. Civil government, like all else upon which the welfare of the community in any measure depends, will best attain substantial improvement in its methods and greater efficiency in its administration, through fidelity in the duties of their employment on the part of those to whom the things of government are committed, through exercises of charity which proceed immediately from charity itself. Human law will not be brought into closer conformity to the Divine law through the clamor of popular agitation, but through the deeper thought and earnest effort of those having continuous responsibilty therefor. Enforcement of law is also most safely entrusted to those with whom it is a business or calling, and so far as volunteer organization to coöperate with officers of the law becomes efficient, it is only by attaining the quality of trained and continuous service.

It cannot be questioned that there is reformatory work, genuine charity, to remove evils of community life, which cannot at once be committed to those conducting any existing service, and so far as opportunity comes to any of us, without sacrifice of duties specially assigned us, to aid such work, we should not withhold the best we have to give.

Individual callings if orderly are primarily for the common good. Through these Providence gives to man most of that which he can receive on earth. It is a law of order that each one can enter more deeply into the life of charity in the duties of his own employment, and can therein most effectively give to others. The constant trend of inexorable law which exists in the nature of things, not originating there but existing there from the infinite source of all law — infinite wisdom embodying infinite love — is to remand that which from disorder must for a time be accomplished otherwise, to definite existing occupations or new ones brought into use therefor.

No one whose activities are confined to the routine of his daily work, however obscure and inconspicuous that work may be, has cause to feel that he may not therein have full part in the great forward movement of the age. It is just there and only there that he can enter fully into the life of charity which must charcterize it.

More and more as the life of earth becomes like the life of heaven, will the world's work be assigned to distinctive employments, till none be found without specific use or ministry, for such is the order of heaven.

Brookline, Mass. ALBERT MASON.

LA JOURNÉE.

THE dawn is bright
With heavenly light,
The chorus of creation rises;
And in my heart,
Dull self apart,
A fount of melody uprises.

The sun is high
In flashing sky,
The sordid earth transfiguring;
And my slow life,
With sunny strife,
The hosts of work beleaguering.

The world is mute,
Hushed Nature's lute,
And over the hills the evening's flush;
And in my soul
Sweet fancy's roll,
And golden love's ethereal blush.

The day is wan,
The night comes on,
In beauty wakes the firmament;
And in the dark,
Past earthly mark,
There drifts a mystic wonderment.

Chicago, Ill. A. LINCOLN KIP.

THE PEOPLES OF INDIA.

SOME time ago I wrote an article for the MAGAZINE on "The Peoples of India," with the intention of saying more than I could say in a single number. The previous article was of a more prefatory general character, referring to the great river systems, to life on or along the rivers, and the fact that the early civilizations all seem to have commenced and made a good degree of progress in the valleys of the great rivers of the world. This is specially true of the great rivers of Asia, the Tigris and the Euphrates — the land of Accad and Shinar of the Bible. There was Babylon, the great city of the early world; near the mouth of the river was "Ur of the Chaldees," from which Abraham came when he made his first visit to the land to which he was called of the Lord, and to Egypt in the valley of the Nile, where we find the other early civilization. Reference was also made to the River of Eden and the location of Eden; for though the Garden of Eden has a profound spiritual significance, it is undoubtedly true it also had a literal location in this world, or on this earth.

At this time I want to say something of ethnology, a new science of the present century — very interesting, giving us much information of the early peoples mentioned in the Bible, and many hints which enable us to understand better the literal sense of the Word of the Lord and the character of the age in which the present Word was given to men. Ethnology is from a Greek word *Ethnos*, "nation," and relates to the distinction of race of the different nations in the Bible, and in all human history. The word "nation," as used in the Word, is to be understood quite differently from what men now mean by the same term. In early times nations were small. They had grown out of the patriarchal age, which had not passed away at the time of the Old-Testament Scriptures. They were little more, therefore, than a large family, and were in a certain sense all related to each other by race and

blood, or mostly so related. Israel was taken for a special reason, in the patriarchal stage, not having yet passed out of the barbarous age of man, afterwards developed into the three consociations: tribes, families, and houses. The reason Swedenborg gives is that these consociations might represent the societies of heaven. We are not to think of heaven as one vast congregation — a mass of unorganized people without any relationship to each other. There are spiritual consanguinities as well as natural relationships; in the world beyond, these take the place of blood relationship on earth. In passing into the spiritual world, men gradually lose the ties of the flesh and take up the nearer, closer, and dearer relationships of the spirit; for this better relationship man was made. The consanguinities of this world are temporary; the consanguinities of the world beyond are eternal — in heaven dearer and closer than any can be on earth. They are so because they are internal.

There is a most perfect organization throughout heaven. Earthly organizations into societies, communities, nations, empires, kingdoms, republics, or tribes, families, and houses are but faint and feeble representatives. They are intended to subserve the temporary purpose of preparing men for the government and societies of heaven. Swedenborg says "the universal heaven is one society, which as one man is ruled by the Lord." How close the relationship of such a unity must be. It arises from the fact that their souls are knit together into one. They love the Lord — they love one another. A society in heaven "consists of several angels who agree together as to goods," or are in the same state of goodness; the goods are various, for each one has a peculiar good, "but those various goods agreeing together are arranged by the Lord into such a form that together they present one good. Such societies represented the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were not only distinguished into tribes, but also into families and houses; and when they are named, the names of their fathers are given, as Saul the son of Kish," etc. The same custom prevailed at that age of the world among all the

nations of the known earth. It is a relic from the patriarchal age — the early age of man, and the earliest form of human government; also most nearly like heaven and the most perfect representation of heaven and its government and its societies. We still see relics of it among men today — as Fitzwilliam, the son of William, also Williamson, showing a Scandinavian ancestry; McDonald, the son of Donald; the patronymics among the Greeks and Romans, as Tydides, the sons or descendants of Tydeus. The families traced back their ancestry to a forefather from whom they were named. And this custom has come down from the patriarchal age of man.

The term "race" has yet somewhat of an indefinite meaning, owing, as it seems to me, to the fact that science has not yet determined the exact meaning of race. Among the scientific men of the day it means very nearly what species does in the animal and vegetable world. It seems to me race must be deeper than that. The origin of species is not yet out of a certain degree of mystery. Darwin's doctrine of the origin of species can hardly be said to be satisfactorily accepted, based as it is on mere varieties, and the innate tendency to variation or variety. It ought to reach into a more interior ground. So the word "race," which ethnology uses in dealing with man. I incline to think it ought to designate the different stages of human development, in that one race is as distinct from another as childhood is distinct from infancy, or youth from childhood, or youth from manhood. No one has so clearly and scientifically pointed out the different stages of human development in the history of man, not only on this but other earths, as Swedenborg. He makes the aggregate man follow the same course as the individual. Man in the aggregate has had his infancy, childhood, youth, early manhood, just as every individual passes through these several stages. This opens at once a view of human development which gives us a better understanding of the history of man than can possibly be obtained without it. Are not the different races of man in some of these different stages, or some portion of them? It can scarcely be otherwise. The

Hamitic, Semitic, Aryan Races, where are they but in one of the above-mentioned stages? The means by which these several races grew up to their distinctive forms is not yet very well understood. Indeed the whole question of ethnology in its dealings with race is a new one, and the world has not yet had time to study it sufficiently to teach clear views of it.

Swedenborg does not treat distinctively of the subject of ethnology or the races of man. He entered on no studies in that direction to enable him to become prepared for much definite information; but every glimpse he has given us, is in accordance with the facts in the case, so far as these facts have yet been established in science. The sciences of geology, anthropology, etc., today confirm everything he has uttered on these subjects. He was not acquainted with those sciences, but he had an insight into the interior truths which are embodied by those sciences in the outer planes of the world. The Most Ancient Church, of which the world had not heard, and had no knowledge whatever, or had lost it, Swedenborg makes the first church on this earth, which in the book of Genesis is called "Adam," or "Man." That was a true church, but it was an infantile church. The members of it were infants or little children, and when Swedenborg visited it in the high heaven, where they now live, and saw man and wife they appeared like little children. They appeared so because they are so. They have the development of little children; they lived in this world in the earliest stage of the development of humanity. They did not think as we do; they did not learn and understand as we do; they had none of the mental development now common among men. They lived above the world because their minds were above the world. Their perceptions, thoughts, and understandings were occupied on things and subjects above the world. Man had not at that period come far down into the world. They had not that strong intellectual development common more or less in this later age of the development of man; their intellects were of an infantile sort; they saw clearly and quickly, had perceptions of truths which it takes man a long time to reach at this day. In fact, Swedenborg treats of the men

and women of that Most Ancient Church as if he was writing in the light of science as well as in the light of heaven.

So he places the Church next after, called the Ancient Church, among the men of a farther developed stage of humanity — among the Hamitic and Semitic peoples. The men of that church were so far developed in mind that they were possessed of an intellectual, or the understanding, which he terms the *mens*. This denotes something quite different from what he previously termed the *animus*. It was a new stage of humanity; it is a further development of the human mind. New races and peoples came into activity. The Aryan peoples seem not to have had a church established among them till the coming of the Lord into the world. He has been trying to establish the true Church, a Christian, among them; but the soil is poor, the ground is hard, and he has thus far, therefore, met with but indifferent success in the world at large. The Aryans are the people of the present and the future, but we know little of them in the past in any connection with the church.

The Most Ancient Church occupied those countries situated in the valley of the Tigris and the Euphrates, extending westward to the Great Sea, or Mediterranean Sea — thus including the land afterwards termed the Holy Land; in fact this land was taken as the home of the Jewish Church and the land of the Bible, because it had been the land occupied by the church ever since the church had been established on the earth. The Ancient Church occupied the territory of the Most Ancient Church, extending over a somewhat larger amount of the neighboring lands — reaching to Egypt on the south-west and farther north and east. We have no reason to suppose that it ever extended to India or the Mongolian peoples, except in some indirect way, and by indirect influences. They were in the far off borders. Its enlightening and civilizing influences reached them and blessed them, and enabled Mongolian China and Tartary to attain to a civilization unknown anywhere else outside of the church, or the country where the church was directly established. The most enlightened peoples of India within the limits of history are the Aryans. Until lately it

has been supposed that the Aryans were developed on the great plains of Asia, and migrated from thence to Europe and the west. But now it is more generally believed the Aryans are a European people and developed on the plains of Europe between the Atlantic Ocean and the Ural Mountains, and the Aryans found in India and Persia migrated thither from Europe. At the beginning of history we find the Kelts, Teutons, Slavs, Lithuanians, Latins, and Greeks in Europe. We find no substantial evidence whatever that they ever migrated from Asia. We must therefore suppose that Europe was the home of the Aryan Race and not Asia.

The Greeks early occupied Greece; the Latins, Italy; the Indo-Iranians went farther east till one branch reached Persia and another followed down the Indus and afterwards the Ganges. These Indo-Iranian people migrated to the East when they were in the nomadic stage, but developed afterwards into a wonderfully interesting people. They have given to us the Vedas, a sort of sacred Writings — religious, theological, and philosophical — and a large amount of Brahmanic literature down to the Upanishads, droppings for those sitting at the feet of the Teacher. I have said these Vedas are a sort of sacred writings because they contain as much of Divine truth as could be received at that time among those peoples and in forms adapted to their reception. Those peoples were then still very much in a childlike age and condition, and in those sacred writings we can read the character of the peoples of that age of the world and of the man of that day.

The other branch of Aryans embraced the faith and doctrines of Zoroaster and the Avesta Zend contain their faith and doctrine still retained by the Parsees, a remnant of that Ancient people. These religions of the Asiatic world and ancient man in character belong to a childlike age of humanity, and are the outgrowth of that age. It may be asked, Can the New Church reach these peoples with the doctrines and truths of the new heaven? One thing seems certain to me, these Indian and Persian peoples can never need to pass through the forms of Greek, Roman, and Protestant faith and religion which the Aryans of Europe have been working out for the

last nineteen hundred years. Europeans have needed to tread this slow and toilsome path before they can come into the church of the New Jerusalem and its doctrines and faith, but the multitudes of people of India must find some shorter road. There are in India some one hundred and forty millions of people who speak Aryan languages, but the direct descendants from the early migrations are few, and those more or less mixed with native blood. These are represented by the Rajput families, the Brahmins of Benares and other cities on the Ganges. It was my pleasure to meet some of those natives, princes, and learned Hindoos. Hindustan is Aryan in speech, but not in race. The Aryan immigrants on the upper Indus pushed on southerly and eastward in conflict with Dasyu or "dark-skinned," till finally the latter were conquered and admitted as a fourth caste into the Aryan state, the *Sudras* or "blacks." The superior race finally prevailed, imposed their language and creed on the subject peoples, but they themselves were soiled by the contact, their language infected by Dravidian sounds and Dravidian worship.

The Indo-European family, if it be proper to use such a term — now more or less discarded by scientific men, and rather meaningless — was early divided into Asiatic and European Aryans. The Brahmanic Indians and Persians were the main branches of Asia. From the Sanscrit of the Brahmanic Hindoos sprang the Neo-Indian languages in Bengal, Orissa, Nepaul, and Cashmere, and the Urdu, a dialect I had occasion to use in the account given of the translations of the New-Church doctrines, at the present time in India. The Urdu was the camp language of the Great Moguls, mixed up with many foreign ingredients, Punjaub, Scinde, and also the Mahratta. I heard Mahratta children in India sing songs in their own language, and music composed by natives which charmed me. It was very peculiar music, strikingly characteristic of that simple, childlike people — the music and words so wonderfully bound together, complements of each other. I never tired of hearing those little children sing their own sweet songs and music, and as soon as they began to sing, their souls were roused into new life and activity. They seemed to be entering into their own heaven.

The other branch of Asiatic Aryans were the people who spoke the Zend, the translated language of the Avesta, ancient sacred writings of the Persians, as also that of the cuneiform inscriptions of the early Kings of Persia and other nations akin to them. From the Zend mixed with Semitic elements, came Pahlevi, and still later modern Persian.

India is a very interesting country. The natives make up a vast population. No country needs the light and help of the New Church more than those peoples — the learned high class, among the best educated in the world in certain directions, and the common people who constitute the great mass. There is a great contrast between these two classes. The European has now brought India largely under his control. The Divine Providence must be in the work going on in India. There are interesting missions established there. The European can communicate the science, the civilization, and other influences of the West to those peoples, and be for the present very useful, but somebody must follow closely after this advance guard, with a sublimer and purer faith, a truer theology, that shall leave behind Tri-Personalism and tell these dark children of the past of the One true God, the Lord and Saviour Jesus the Christ. In my visits to the mission stations I was glad to see that the theology of the past, the theology of the dark ages, the Tri-Personalism with its confused and uncertain thoughts, and little if any above heathen views, is gradually dropping out of sight, and a more earnest desire to do some practical good to the children of the Old World in teaching them practical Christianity in their own lives, in their own daily acts. In this way they are communicating to them something of the spirit of the Christian religion, while they have themselves so little knowledge of its true theology. Schools, science, learning, books of science and literature, and above all the Sacred Scriptures, the Word of the Lord translated into their own native tongues, these must eventually do a work for those degenerate people, and exert an influence upon them for which we can all bless the Lord.

Bath, Me. S. F. Dike.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — X.

CHAPTER VIII. — THE RAM AND THE HE-GOAT.

In this chapter we are told of a vision which Daniel had. By the "vision" we understand the opening of his spiritual sight, and not a dream. It may have occurred to him in the daytime. In point of time it must have been two years later than the dream recorded in the previous chapter. We read:

In the third year of the reign of Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first. And I saw in a vision: and it came to pass, when I saw, that I was in Shusan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Shusan is supposed to be the same as Susa, the "city of lilies." It was formerly the capital of the country called Elam, which was a province of Babylon under Belshazzar. The word translated "palace" is the Hebrew form of the Persian "barû," which means a fortress, or fortified castle. Commentators have supposed that Daniel had this vision in Susa whither he had gone on business of the king; but there seems little reason for this supposition. He may have been acquainted with that city and visited it on official business at different times, but in his own home in Babylon, the city of Susa, the fortress, and the river could have been seen; that is, the images of them in his own memory could have been called forth, while the vision itself of the ram and the he-goat, which were representative forms, was seen in the spiritual world. It was like that of the beasts rising out of the sea. The object of this vision was to depict the state of the church in the future, and not the destinies of the kingdoms of Medo-Persia and Grecia as has been supposed. The fact that symbolical figures, such as winged beasts with one or two horns, are found on Persian gems and cylinders, furnishes no ground for giving an interpretation to this vision which makes it apply

to earthly affairs. Its meaning is purely spiritual, as much so as the Apocalypse. As to the mention of these earthly kingdoms in the latter part of this chapter, and the comparison made between them and the ram and goat, we shall speak presently.

The wars or combats mentioned in the Word signify spiritual conflicts or combats between what is true and what is false, or between good and evil. Here, in this vision of the ram and the he-goat, we have a representation of the great conflict between true faith on the one hand and a false faith on the other. The former is represented by the ram, the latter by the he-goat.

The ram, the male of the sheep, corresponds, in this vision, to the principle of faith united with charity, springing from a state of innocence, and it represents the church in this state; while the horns denote the power of truth derived from good. The Lord compared His faithful followers to sheep. "I know My sheep and am known of Mine." "My sheep hear My voice and follow Me."

Faith is the spiritual principle of the church. It is formed by means of truths derived from the Word and a life in obedience to them. Any one who has observed the habits of sheep may see how beautifully they symbolize the trusting and confiding followers of the Lord. Obedience, docility, patience, and trusting confidence are their marked traits. The true followers of the Lord who really constitute His church possess spiritual qualities to which these natural traits correspond. We are led to believe from the history of the church that the early Christians were of this character. The faith of the church was pure so long as men believed in the Lord, loved Him, and obeyed Him. They forsook all and followed Him. The spiritual principle of faith, then, and those who have this principle in them, are symbolized by the ram with two horns seen by Daniel in vision.

All power is in good which manifests itself in and by the truth; or it is in truth derived from good. (A. C. 10182.)

These are the two horns of the ram, one somewhat higher than the other.

It is written:

I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him; neither were there any that could deliver out of his hand; but he did according to his will and became great. (ver. 4.)

There is no doubt that the power of a genuine faith in the Lord increased and overcame many evils, from the time of the Lord's coming until the end of the first three centuries of the Christian era. No other power could stand against it. It pushed its way in different directions. The Christian Church, while it retained a pure faith in the Lord, continued to grow and flourish, extending from Asia into parts of Europe and Africa. But it is well known that Christianity declined and lost its pure faith in the Lord.

The decline of the church is always due to the loss of charity and the exaltation of faith above it. This is foreshadowed in what is said in the following verses:

And as I was considering, behold an he-goat came from the West on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. (verses 5, 6.)

As sheep and lambs are the symbols of charity and innocence and the faith which is derived from charity, goats are the symbols of what is opposite to this true faith; that is, faith alone which is always connected with pride and self-conceit. The he-goat thus represents the church in its fallen condition, when its members are in the belief that salvation depends upon faith separate from charity and good works.

In the twenty-fifth chapter of Matthew, the Lord describes under the form of a parable the nature of the judgment. The sheep are set on the right hand and the goats on the left. The former are called and chosen while the latter are cast out. The Lord says, by the prophet Ezekiel:

And as for you, O my flock, thus saith the Lord God, Behold I judge between cattle and cattle, between the rams and he-goats. (chap. xxxiv.)

Now it is wonderful how this doctrine of salvation by faith alone has prevailed in all parts of the Christian Church, and how those who have become confirmed in it have opposed all who have not accepted it. It has many forms and phases. Not merely has it presented itself in the form of the dogma of salvation by faith in the merits of Christ's sufferings, but wherever men have cherished the idea that knowledge without love or without the works of charity is of saving efficacy, it has become antagonistic to the idea of simple faith in the Lord and obedience to His precepts. The pride and haughtiness of those who claim to be the sole possessors of the power of God by virtue of their retaining a knowledge, however perverted, of the revealed Word of God, and who deny the existence of a church outside of their own establishment is one form of this falsity, symbolized by the he-goat. The spirit of this false faith is destructive of religion, and it manifests a determined hostility towards those who oppose it.

And I saw him come close unto the ram, and he was moved with choler against him and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. (ver. 7.)

There is no power in man to overcome falsity when it becomes deep-rooted and powerful. The Reformers were unable to overcome the power of Rome, and the Roman Church was unable to remove the false doctrine of salvation by faith alone. This dogma was broken into pieces by the very zeal and fury of those who advocated it, and out of this monstrous error many others sprang up at the end of the Christian Church.

We read:

Therefore the he-goat waxed very great and when he was strong the great horn was broken and instead of it came up four notable ones, towards the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the

South, and toward the East, and toward the pleasant land. And it waxed great even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them. (verses 8–10.)

The four horns which came up in the place of the great horn, which was first seen between the eyes of the he-goat, symbolize the numerous errors which have grown out of this original doctrine, as first taught by the Reformers, and afterwards mixed with evils which were made allowable. The tendency of all false teaching is to propagate new errors which divide and subdivide the church. In connection with these four horns another one, a "little horn," is spoken of as growing out of them.

This "little horn" specially denotes the doctrine that man is justified when he believes in the vicarious atonement, and substituted sacrifice. (See A. E. 632.) This doctrine of justification makes light of obedience, and even declares that man cannot keep the Commandments. How much it has grown, and what an influence it has had in creating division in the Christian Church and alienating men from each other, history abundantly shows. Faith alone always divides, especially when its advocates claim to be righteous or holy above others.

Its constant tendency is to destroy the influence of the Word itself and the truths which teach men to love the Lord and the neighbor. These truths of the Word are meant by the stars which the he-goat cast down to the ground and stamped upon. (For further explanation of the ram and he-goat, see Doctrine concerning Faith, 65–67.)

The "daily sacrifice" was "taken away" when men ceased to bring their religion into daily life and to make every act holy by devoting themselves to the service of the Lord and the neighbor. This profanation continued until it came to the full and a judgment was executed. This fulness of state is represented by "two thousand and three hundred days," or "evenings and mornings." No period of natural time could exactly express the duration on earth of this evil state of things in the church.

In the spiritual sense of the Word numbers have no natural application, but are used purely with reference to their spiritual signification. In this instance these numbers signify a fulness of state, when evil and falsity were united, and the sanctuary of religion was defiled, and the abomination of desolation stood in the holy place. (See MATT. xxiv. 15.)

The morning signifies the Lord, His coming and the rise of a New Church. The evening signifies the last time of the church, when it is fully vastated. These are the subjects treated of in the spiritual sense of verses thirteen and fourteen.

From the fifteenth verse a new state of things is indicated:

And it came to pass when I, even I, Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man.

Here we see a similarity to the appearance of the Son of Man to John. The Lord is a Divine Man, and in all His manifestations to men, as recorded in the Word, He has appeared in a human form.

And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.

As the man first spoken of represents the Lord, Gabriel represents a heavenly society, and especially a heavenly society which is in the knowledge respecting the Lord's advent, and that He is the God of heaven and earth. (See No. II. of these Commentaries, NEW-JERUSALEM MAGAZINE, November, 1891, p. 646.)

The judgment is represented by the cleansing of the sanctuary. Daniel, as he stands by the River Ulai, seeking to understand the vision, represents those who are capable of being taught and instructed by the Lord.

In reality the vision and its explanation are one; that is, they contain the same spiritual ideas. By the appearance of the "man" is meant the appearance of the Lord, to reveal the truths of heaven from the Word. The river is the stream of truth which is contained in the Word, and the man's voice

is the Spirit of the Lord speaking from it and making known the state of the church.

Daniel was actually brought into communication with a heavenly society, and received something of its light or knowledge. The appearance of the angel threw him at first into a state of fear, and he fell upon his face. Man in his natural state of life is unable to stand the appearance of angels. This is shown in other places in the Word. So Daniel not only fell upon his face, but fell into a deep sleep, which represents the state of the natural man. At the time of the Lord's Second Coming and the revelation of the spiritual meaning of the Word, the whole Christian world was in a state of mere naturalism. It required a new manifestation to awaken the world from this slumber.

Daniel, as a prophet, represents those to whom the Lord reveals Himself at His Second Coming, who having received the light become the means of communicating it to others. The angel touched Daniel and he stood upright.

Then follows what seems to be an explanation of the vision of the ram and the he-goat; but the explanation is clothed in figurative language, equally with the vision. It is very plain that they require to be explained together, as the dream of Nebuchadnezzar and its interpretation. We are not to understand that the whole of this wonderful vision has a limited application to earthly kingdoms which have long since passed away. A king represents some true or false principle, and a kingdom the government of that principle in the human mind. "The ram," it is said, "which thou sawest that had the two horns, are the Kings of Media and Persia. And the rough he-goat is the King of Greece." This double analogy is used for the sake of bringing the spiritual meaning into a lower natural form of representation. The representative forms of the ram and the he-goat were appearances in the spiritual world; but the kingdoms of Media and Persia and of Greece were earthly kingdoms in which the spiritual principles represented by the ram and the he-goat were somewhat exhibited. But it is not to these kingdoms that the higher prophetic meaning refers. This was revealed for our

"instruction in righteousness," to make known the state of the church, and not the facts of secular history. It would be very difficult to show how the Medo-Persian and Grecian kingdoms fulfilled the words of this prophecy. In fact, it is impossible. And what shall we say of the four kingdoms that shall stand up out of the nations, and of that "king of fierce countenance and understanding dark sentences," which stands for the "little horn," which we have seen denotes the false doctrine of justification by faith alone, which is full of dark mysteries.

It is written in verse 26:

> And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come.

These words apply to the certainty of the fulfilment of the prophecy, and to the fact that its meaning would be concealed until the time of its fulfilment; that is, at the end of the church.

Lastly, it is said:

> And I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I was astonished at the vision, but none understood it [or, there was none to make it understood].

This fainting and sickness represents a state of the Christian world when there was a fainting of the spirits of men and sickness of the soul on account of the evils and falsities existing in the world. The Lord Himself passed through such states when He was in the world, and many souls have fainted and become sick at heart when they have seen and felt the desolation of the sanctuary. Nothing but a life of active usefulness will restore men to spiritual health. At this day there are many in such states, and they do not understand the prophecies and promises of the Word. The Bible is to many a closed book. "None understood it." But after this evening state the morning will arise and the vision will be understood. The Lord reveals at His Second Coming the spiritual meaning of those things that are "spoken of by Daniel the prophet," both as to the consummation of the old

dispensation and the rising or coming in of the New. We may be, like Daniel, astonished at the vision, but if we look to the Lord, and seek light from Him, He will make known to us the heavenly mysteries.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. (Is. xl. 5.)

Brookline, Mass. WILLARD H. HINKLEY.

"THE Books of the Word are all those which have the internal sense; but those which do not have it are not of the Word. The Books of the Word in the Old Testament are the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets — Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists — Matthew, Mark, Luke, John — and the Apocalypse." —*Heavenly Arcana*, 10325.

"In respect to the writings of the apostles and Paul, I have not quoted them in the *Arcana Cœlestia*, because they are doctrinal writings, and consequently are not written in the style of the Word, like those of the prophets, of David, of the Evangelists, and the Book of Revelation. The style of the Word consists altogether of correspondences, wherefore it is effective of immediate communication with heaven; but in doctrinal writing there is a different style, which has indeed communication with heaven, but mediately. They were written thus by the apostles, that the new Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and immediately. The writings of the apostles are, nevertheless, good books for the church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and the Book of Revelation; as may be seen and found evident by every one who in reading them directs his attention to these points." — *Letter to Dr. Beyer, Document* 224.

SHEEP AND LAMBS.

In reading the Scriptures the repeated allusions to a lamb as the emblem corresponding to the Lord might strike many minds as strange, perhaps even as unworthy. It is easy to think of Him as Emmanuel, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; but as a Lamb it is more difficult. We can see that He is represented by the Paschal Lamb, sacrificed once a year to commemorate the escape from bondage in Egypt. St. Paul calls Him, Christ our Passover, and we can see that His sacrifice on the cross for the saving of mankind from the bondage of their sins was the fulfilling of the antitype of the Paschal Lamb. But to the worldly mind sheep and lambs stand for a low order of being, and to characterize a man as sheepish, is to make him the opposite of manly, and an object of contempt; and this although in the description of the Last Judgment, the chosen ones of the Almighty are called sheep. The docility of the sheep is far from recommending it to the worldly mind, though lamb-likeness in women and children has retained something of its original meaning.

In the last words spoken by our Lord to Peter, He tells Him to feed His sheep and lambs; thus giving to His disciples, those whom He most loved, the name by which He is called in His relation to the Father. To His followers, He is the Divine Shepherd; but in His sonship He is the Lamb of God.

There are many places in the Old Testament in which the Father is compared to a shepherd, and His people to sheep. In the twenty-third Psalm, one of the most beautiful of David's utterances, he exclaims:

Jehovah is my Shepherd, I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters;
He restoreth my soul;
He guideth me in the paths of righteousness.

Examples abound throughout the Scriptures in which this comparison of the shepherd and the sheep illustrates the paternal care of the Father for His children. To a pastoral people, like the Jews, this comparison must have been readily accepted; so, too, when our Lord tells the disciples, "I am the good Shepherd, and I lay down My life for the sheep."

Perhaps the most striking passage in the whole Scripture, is that in the Revelation where the Almighty is described as sitting on a throne holding in His right hand a Book sealed with seven seals. And when an angel proclaims with a loud voice, Who is worthy to open the Book? no one can be found in heaven or on earth or under the earth who is able to open the Book. Then it is proclaimed that the Lion that is of the tribe of Judah, the Root of David, hath prevailed to open the Book. When the prophet looks to see this Lion, he sees, not a wild beast, powerful in its strength, but "a Lamb standing, as though it had been slain"; and He came and took the Book out of the right hand of Him that sat on the throne. Then follows a majestic description of the glorification of the Lamb by the angels and the elders and the creatures about the throne.

On a recent occasion, I passed several hours on a small coasting schooner that had a flock of about thirty sheep on board, on their way to market. The vessel was so small that there was no accommodation for passengers excepting on the open deck. The captain placed an arm-chair for me in the shadow of the mainsail, to screen me from the hot summer sun; and from this place I looked down upon the sheep, who were penned in an angle of the lower deck, which was four or five feet below the one on which I sat. They were penned so closely that there was only just room for them to stand huddled together, and at first it was a painful sight to me. Soon, however, I became so interested in observing them that I ceased being troubled.

What first attracted my observation was the variety in their faces. They differed in feature and expression as much as a similar number of human beings would have done. Then the fearless way in which they looked up at me, as if sure that

I was their friend. Whenever any one came near to the pen to look at them, they always pressed towards him, as if expecting to be set at liberty, but never showing any sign of fear. There was the innocent confidence of a child in their faces, as they looked at each new countenance that came near them. They "did not strive nor cry." Twice during the voyage, which lasted about five hours, they bleated in answer to bleatings which came from shore. Otherwise no sound came from them all the while. "As a lamb before its shearers is dumb, so He opened not His mouth." They seemed emblems of patient faith as they stood waiting for they knew not what.

As my mind reverted to the various passages of Scripture in which sheep and lambs are spoken of, there came to me an appreciation of their meaning such as I had never felt before. This quiet waiting seemed to me to represent the giving up of self-will in human beings to the Divine Shepherd, who alone knows what is best for us, who prepares the way in which He wishes us to walk, and leads us therein in safety. In Bible lands the shepherd goes on before the sheep, and "they follow him, for they know the voice of their shepherd." Here, where we are accustomed to see all animals driven, we are not led at once to feel the force of our Lord's words as they must have been felt by those who listened to His teaching. At a period in the world's history when war was the occupation most honored by men, and personal bravery was the most admired of all manly virtues, and when the Jews were looking for a Saviour who should drive out the Romans from the Holy Land, and reign on earth a mighty monarch, how surprising it must have been to those who listened to the words of the Master when they heard Him comparing Himself to a simple shepherd, calling His disciples His sheep and lambs.

Even now, after eighteen hundred years that these words have been read in the churches, they seem to have made but little impression on the human mind. How rampant still are all the passions we share in common with wild beasts, and how little sought after are the gentle affections that would bring us as lambs to the fold of the Divine Shepherd. To love the neighbor as one's self, to do to others as we would

wish to be done by, are commands that seem to be almost ignored in the world of business and of politics. We pray that the kingdom of the Heavenly Father may come, and that His will may be done on earth as it is done in heaven, and then we too often go out into life without a thought that it is our business to be loyal subjects of the Heavenly Kingdom, by doing the will of the Father in all the relations of life. It seems as if the general belief of the world is that the Father is to establish His kingdom by some absolute edict of His own, when in fact it can only be established by the obedience of His children to the Divine laws. The will of the Father will be done on earth as it is done in heaven, not by His coming down to earth to rule as a king over the external world, but by the opening of our hearts for the reception of the Holy Spirit, so that the Kingdom of Heaven will be within us. Then shall there be one fold and one Shepherd, and we shall be the sheep and lambs of that fold, listening to the voice of that Shepherd, and following in the way that He walks.

St. Augustine, Fla. MARY G. WARE.

AFTER THE STORM.

AFTER blackness of stormy night,
With golden glow opes the day;
After struggle for moral right,
Who labor for good hold sway.

Storms must come, nor the struggles light,
Till a fairer day shall dawn.
We always know the stars shine bright,
Though hid till the clouds are gone.

And some time after the showers,
Joy and your wishes shall meet;
Rain has but brightened the flowers,
You then will find at your feet.

Ever listen for Life's sweet song,
Some day you may hear your own;
Truly can wait, though time is long,
To reap of the harvest sown.

EORIA.

THE CITIES OF THE WORD. — III.

IV. — VITAL CHANGES.

If we observe the various movements made by men in and out of the cities mentioned in the Word, the observation will amply repay the observer. At first it strikes the reader, like everything else in the Word, as simply a series of coincidences; but after various pictures are compared with one another it will be found that there is a world of meaning attached to even unimportant movements among men and women. Thus in the various marvels performed by Moses in Egypt there is a distinction that the careless reader may not notice at all, which will, however, not escape the student of the science of correspondences.

Thus Moses, when he causes the hail to cease, goes out from the city to do so, as is narrated in these words:

> And Moses goes out from Pharaoh, out of the city, and spreads his hands unto Jehovah, and the voices and the hail cease. (Exod. ix. 33.)

This he does not do in other miracles.

It is known that the various plagues of Egypt demonstrate in their internal sense how the Lord removes various evil loves and false conceptions from the minds of His children until He can finally liberate them from the bondage of the flesh, or the natural man, as we are taught to call Egypt in the New Church. In some of these removals men may remain in the doctrine in which they have lived, but in others it is necessary for them to go out from the city; or, in other words, they must needs leave their teachings behind. They must rid the mind of all doctrinal matters in the given direction and allow the Lord to give them an entirely new set of truths. Hence, in this case, Moses goes out from the city; otherwise he would have remained in the city, as he did at other times and during the performance of other miracles.

Thus there are many evils and falsities that cannot be re-

moved or destroyed unless they are taken out of the doctrinal tenets in which they have intrenched themselves. But the same is true also by the law of the converse of the good. If a man has strengthened himself in an affection of what is good, or in the thought of what is true, he cannot be moved thence if he has that good and that truth supported by doctrine. If he has not, he will lose his hold upon that which he has, and contact with the cruel outer nature of the world will deprive him of that which he seemed to have and to hold as his own possession. But if he can be removed from the city in which he lives — that is, if he can be deprived of the hold which he has upon some doctrine — then the life of that affection dies within him. Hence we read of instances in which a man is taken out from his city and stoned; and in one instance (here given); of a good man, with whom this is done:

> And they take Naboth out to the outside of the city and they stone him with stones and he dies. (1 KINGS xxi. 13.)

Those who desire to follow out this line of thought will do well to look up the story of the lepers who left the city, and whose leaving the city became a source of blessing to those who were in that city (2 KINGS vii. 4); and other stories of similar import.

But the motions to and from a city are not left with man alone. As we read the record further with a view to learning the teaching of the city we find a few incidents which, if regarded in the light of correspondences, unfold a wondrous light from the Divine Word.

We find that the Lord acknowledges the stability of His laws of cure in the same way shown in the miracles of Moses. There are certain diseases which the Lord cures in the city, but others again require a removal from the city. Consequently he leads the blind man out of the town in order to cure of him of his blindness; for if the eye be made heavy by the teaching of men, it is evident that that teaching itself must first be removed, before the results of it can be removed. This is signified by the Lord leading a man out of the city,

before he heals him of his blindness. As it is necessary for the mind to come out of certain doctrines before it can be influenced by the health and life of the Lord, so there are certain doctrines into which the Lord never enters at all. Take such a doctrine as that which condemned unbaptized children to the infernal regions, and we certainly have a doctrine into which no element of the Divine ever entered — not even the sternness of Divine justice. Such a doctrine would be called a city into which the Lord does not enter, as in these words:

> Jesus could no more openly enter into the city, but was outside in desert places. (MARK i. 45.)

But like everything else, the removal of the Lord's influence from any of the doctrines taught by men is not a sudden thing, for there is nothing sudden with God; it is a growth — a steady, quiet growth. That depravity of man, which eliminates the Divine from His character and from His doctrine, is a thing of gradual growth.

There is a time when the mind is bright and the doctrine clear; but gradually the thoughts and conceptions whereof the doctrine is composed become clouded with the ratiocinations of men, and their judgment becomes obscured; the light of day slowly departs and the evening comes. And in the evening of the soul the Lord leaves the city. "And when even was come, he went out of the city." (MARK xi. 19.) Simply a historical fact; simply the Prophet of Nazareth going out of the city, because he had taken lodgings outside of the city. But the simple action was fraught with the deepest of meanings, bearing upon the life and the soul development. It is evening when the Lord leaves the city.

But again, as in all else, there is an appearance and a reality, and the two are very different. When man first finds that a doctrine is devoid of the Divine, he places the blame on the Divine. He says that the Lord has left the city. He brands such a doctrine as being inimical to God and unthinkable in connection with the Divine. The Lord is not in that doctrine. But as he studies the subject more deeply he will find, that although it appears that the Lord had left the city,

it is only an appearance. The reality is given in other words:

> And they rose up and thrust Him out of the city, and led Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. (LUKE iv. 29.)

As it appears to man that the Lord punishes him, while in reality man punishes himself, so it appears to man, as though the Lord withdrew from his doctrine-city; in reality, however, man has thrust Him out himself.

The relation of the Lord to the doctrine from which He has been driven by the iniquity of man is of a twofold nature. His effort is either to revive that doctrine in its pristine purity or to express the desire and yearning of His Divine love by some other means if this revival is impossible. These two methods of operation, on the part of the Divine, we have pictured forth in very strong outlines in the Gospel of Luke. The first is the picture of the youth of Nain, whom the Saviour arouses from death. It is well known that we have here an accurate description of the manner in which the Lord arouses the intelligence of man in regard to any one doctrinal point. The doctrine is called a city. When intelligence is of a dead or frosty type, it is called a dead youth. When affection or the heart is dead, it is called a dead maiden. When the intelligence or the intellectual part of man has been crystallized into any form of doctrine, then the inevitable tendency of man is away from that doctrine altogether. As long as his heart is in the doctrine so long he clings to it; but let his heart grow cold and his intellect grow into chill supremacy, and he will find himself drifting away from the city of the living toward the city of the dead. Here it is that the Lord interposes. At His command the faculties, which are bearing man onward upon the lamentable career, are ordered to halt, and new life is infused into the doctrine. The youth is awakened and handed over to his widowed mother-church.

This is the manner of the Lord's relation to such doctrines in which there is still the possibility of life. But when even that possibility is gone, then does the Lord stand afar

off from the city and weep over it. (Refer to these two pictures in LUKE vii. 11, and xix. 41.)

By these means we are taught to look for a deeper significance in every action of men in and around a city. Thus we have a truth taught, that if a doctrine is to be elevated into a higher degree of light and life, it is necessary to take up the fundamental principles of that doctrine only, its introductory truths, and elevate them, and the whole doctrine will be changed. The introductory principles are always called "gates," and a higher principle of love is always called a "mountain," hence this activity of the mind is called "Samson carrying the gate of the city up the mountain." (JUDGES xvi. 2.) Or when a doctrine falls away from its Divine principles and loses the prestige of its Divine authority, this fact is told in the Word thus: "And when the man came into the city and told it, the whole city cried out." (1 SAM. iv. 13.) Or when a doctrine cannot stand by the power of its own internal evidence, but requires argumentative defence on the part of those who believe in it, the state is described by a narrative in which arms are carried into a city. (1 SAM. xx. 40.) While the activity of the mind in bringing any truth of heaven, "ark," to a doctrinal shape is called "bringing the ark into the city." (2 SAM. vi. 2.)

When the type is once familiar to the mind, all the various incidents and dependencies are readily understood. Take for instance prayer. It is known that doctrine shapes and formulates prayer. According to his belief or his doctrine will man pray. If doctrine be called "city," then it will be understood why prayer was to be directed toward the city. (1 KINGS viii. 44.) It will also be evident that there will be minds that will not be instructed, hence will have no city, that is "they find no city to dwell in" (PSALM cvii. 4) — an unfortunate, agnostic condition in which the mind refuses to formulate any kind of doctrine, or to find any kind of city to dwell in. It will also be intelligible that any doctrine must be approached by its fundamental principles, every city must be entered by its gates (REV. xxii. 14); and that it is doctrine whereby the soul is fed; hence men go into the city to buy

food. (JOHN iv. 8.) And that one doctrine depends upon the other, wherefore the word says: "So two or three cities wandered unto one city to drink water." (AMOS iv. 8.)

When a mind becomes involved with the confusion of its own doctrine, what other picture can the book make of it, than of a man hanged in his own city? — as in the case of Ahitophel: "He gat him down to his own house, to his own city, and he hanged himself." (2 SAM. xvii. 23.) Or when the finer sensibilities of man's nature are slain by the fierceness and cruelty of his doctrine, how better could it be stated than in the story given in JER. xli. 7–9?

When men flee from one line of argument to the other, as they do in these days of theological shifts and makeshifts, how strikingly true is the saying of the Lord:

> When they persecute you in this city flee into another. Verily I say unto you, ye shall not have gone over the cities of Israel, until the Son of Man come again. (MATT. x. 23.)

And when He does come again, how striking the pictures He draws of His coming. First He tells him who reads the story well, whence the glory of the city comes and how it moves. (EZEK. xi. 23.) Then he points out the fact that every vital truth in a doctrine involves the Divine, that it "gathers to Him." As He says, "And all the city was gathered at the door." (MARK i. 33.) Or if the doctrine be wrong or false, He tells man to leave it and come to Him. Hence those who heard Him, left their old doctrines behind; they left their garments, they left their nets, their ships, their cities — all of which refer to and signify doctrines in their various uses performed for man. Therefore, we read several times of their leaving the cities to follow Him. (JOHN iv. 30; MATT. xiv. 13.) Other laws of life are given in other words.

When a man simply adheres to the outer surface of a doctrine, the influence of that doctrine upon him differs from the influence exerted by the same doctrine if he enters into its deeper realities. Hence we find that when men come athirst to the city and remain outside the city, it is a woman who meets them, and the woman bears a pitcher of water. (GEN. xxiv.

16.) But when they enter into the city, then they find a man bearing a pitcher of water, and it is he who leads them to the house, as it was a woman in the other case. (MARK xiv. 13.) Please read these two stories carefully together, and you will find that they are the same tale twice told — once to fit the emotional nature of man, and once to fit his intellectual nature. Just as the tale of Pharaoh's dream, and of the dream of Joseph, and of the dream of Nebuchadnezzar is twice told — once for the will, and once for the understanding; for the affectional nature of man stands related very differently to the doctrines of man from his intellectual nature. Read all that is said concerning cities and concerning woman at the same time, and you will be deeply interested with the results attained. If the student desires, he may read such passages as 1 KINGS ix. 24; xiv. 12, 17; xvii. 10 in succession, and find the influence of the affectional nature of man upon doctrines.

Thus we have tried, in this part, to show that all that is recorded of the movements of men in and out of the cities, conveys in the internal sense some instruction in regard to the attitude of the mind toward doctrines true and false, evil and good.

Vineland, N. J. ADOLPH ROEDER.

"THE men of the Most Ancient Church being angelic men, were also internal men. They perceived indeed, by sensation, the external things relating to the body and the world, but they cared not for them: in every object of sense they perceived somewhat Divine and celestial. For example, when they saw any high mountain, they did not perceive the idea of a mountain, but of height, and from height they had a perception of heaven and the Lord. . . . When they perceived the morning, they did not perceive the morning itself of the day, but the celestial, which is like the morning and day-dawn in the mind. . . . When they saw a tree with its fruit and leaves, they did not attend to them, but saw as it were man represented therein, in the fruit love and charity, in the leaves faith. . . . All things were to them celestial and, as it were, alive." — A. C. 920.

SCENES AFTER THE LORD'S RESURRECTION.

And when they still disbelieved for joy and wondered, He said to them, Have ye here anything to eat? And they gave Him a piece of broiled fish, and a honeycomb; and He took, and did eat before them.

Jesus cometh and taketh the bread and giveth them, and the fish likewise [the fish and the loaf, which the disciples saw on the fire of coals, when they got out upon the land, where Jesus was]. (LUKE xxiv. 41–43; JOHN xxi. 9, 13.)

THE question arose as to the broiled fish and honeycomb, which the disciples gave and the Lord took and ate, when He appeared after His resurrection, and also as to the bread and the fish seen on the fire of coals at another appearance, and which He took and gave to the disciples, whether they were of spiritual or of material substance. The statement that they were wholly spiritual was questioned; but that they were material is nowhere taught in the Word or works opening it, as far as observed, and, unless it is required that they be material, in order to convince the disciples that it was He Himself, or to prove that He did glorify His Human even to ultimates, it cannot be so decided.

The rising of the Lord was into the world of spirits, and His appearances and manifestations were all in that world, and, moreover, were all to those "not of this world," but "chosen out of the world," whose eyes could be usefully opened to see Him where He was, and to see also some of His angels, and some scenes in that inner world; to see scenes sufficient to show all who loved and believed in Him, that it was, as He said, He Himself, risen and alive, and thus practically, in His Divine way, to "bring life and immortality to light in the Gospel."

But the difference between spiritual and material substances and worlds, was not then made known. To men of that age all spiritual or supernatural appearances were supposed to be by materializations — by the assumption of material forms.

They knew no other way by which such things could be seen.

That the Lord really was seen risen and alive, and that it was He Himself is the certain and essential truth which men needed to know, and of which they needed to be convinced. Through the revelation of spiritual actualities now made for a New Church, we can look at these scenes and manifestations of the Lord in His risen and glorified body, with some rational idea of how they were effected, and can determine to a good degree what is of the spiritual and what is of the material world in these scenes. Yet the opening of the eyes and senses of the spirit is so gently and unconsciously effected, that the subject is not aware of any transition from the sight and sense of the material to that of the spiritual body, and does not know that he is seeing spiritual things at the time. This gliding from material seeing to spiritual seeing is indicated in the account in MATT. xxvii. 50–53, of what occurred at the crucifixion, namely:

> Jesus, when He had cried again with a loud voice, yielded up the spirit; and, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent, and the tombs were opened; and many bodies of the saints that slept were raised, and coming forth out of the tombs after His resurrection they entered into the holy city and appeared to many.

Who can tell here, accurately, which events were done and seen in the material and which in the spiritual world?

The material vail of the temple may have been rent, the earthquake may have extended to the material earth; and the rocks may have been rent, and even the tombs opened in the world of matter; but the rising of the bodies of the saints that had fallen asleep, and coming forth out of their tombs after the resurrection and their appearing to many, was not in the material, but certainly in the spiritual world. So with the coming to the sepulchre, and with all things necessary to certify the fact that the Lord had risen, and left nothing in the sepulchre, all were done in this world, but every

appearance of the Lord, of His angels, and of all they said and did, was effected by the opening of the spiritual eyes and senses of those who saw, heard, spake, and acted.

Since no one saw or could possibly see the Lord and the angels, except by the opening of the eyes of her or his spirit, what they saw with the Lord, and saw Him take and eat, and, what, He gave them to eat, must have been of spiritual substance. Thus we find, in treating the words, "I was in the spirit," this explanation:

Into this state a man is brought when he is introduced into the state of his spirit, for every man is a spirit as to his interiors. When a man is in this state the things which exist in the spiritual world appear to him as clearly as the objects in the natural world. But the objects then seen by him because from a spiritual origin, are in themselves spiritual, and such things as are of heavenly wisdom are presented to him as it were in natural images. Thus Divine things are presented in visible forms before the eyes of angels and spirits. . . . Whilst man is in the body he does not see the things that are in heaven unless the sight of his spirit is opened; but when this sight is opened, he sees them. Thus John saw the things which are described in the Apocalypse, and in a like way also the prophets saw, who are therefore called Seers, because their eyes were opened and they saw: thus also angels were seen in ancient times, and so also the Lord was seen by the disciples after His resurrection. . . . He who does not know anything of this sight believes that angels when they were seen by men assumed a human form [materialized, as men now say] and when they vanished out of sight they laid it aside. This however was not the case, but angels then presented themselves in their own form, which is the human form, not before the sight of the bodily eyes but before the sight of the spirit, which sight was then opened. This is evident from the Lord being seen by the disciples after His resurrection, when He Himself showed them that He was Man, in a perfect Human form (Luke xxiv. 39; John xx. 20–28); and nevertheless became invisible [ceased to be seen of them]. For when they saw Him the eyes of their spirits were opened, but when He became invisible they were closed. (A. E. 53.)

When what is spiritual touches and sees what is spiritual, it is

just as when what is natural touches and sees what is natural. Hence a man when he has become a spirit, does not know otherwise than that he is in his body in which he was in the world, and so does not know that he has deceased. (H. H. 461.)

So it is when one's spiritual sight and senses are opened, one does not know the difference between that and his natural sight.

Although Swedenborg says that "the views of the spiritual world ordinarily vouchsafed to" him "were not visions, but things seen in the most perfect state of bodily wakefulness" (A. C. 1885), yet he also says:

It is to be known that I did not see those in the other life with whom I discoursed with the eyes of my body, but with the eyes of my spirit. (A. C. 4622.)

So we conclude that the broiled fish and honeycomb which the disciples had when their spiritual senses were opened and they were seeing the Lord, were not material but were spiritual; and also the fire of coals and fish laid thereon, and bread, were unquestionably spiritual.

"His body was not now material, but Divine substantial," and no eyes of "the world" — no material eyes — saw Him after His resurrection, agreeably to His own words, "Yet a little while and the world seeth Me no more" — never again. But to those "chosen out of the world," and not of the world, He said, "But ye see Me," and also "Because I live, ye shall live also."

Mansfield, Mass. G. F. Stearns.

[Swedenborg does once say that after the Lord's resurrection, "He ate and drank with the disciples of natural food, and in their sight." (Inv. 56.) But this may mean what appeared to them as natural, since the purpose was to show them that it was He Himself, Who had risen with His whole body; and this could not otherwise be done. If it were really material food, we are obliged to suppose that the material was dissipated as He ate it; for this had already been done in His body (De Domino *post.* pp. 41, 42); and He presently vanished from their sight. Editor.]

THE GOSPEL OF PAUL.*

TAKING his title from GAL. i. 8, the Dean of the Harvard Divinity School has given us a brief treatise on the Atonement, as Paul understood it. Dr. Everett is the most learned of the Unitarian ministers, though not a prolific author. He is at home in German philosophy, and has published a brief critical exposition of Fichte. His work on "The Science of Thought" is well known. He is the author also of a valued book on "Poetry, Comedy, and Duty." A very cautious man, holding his powers in full subjection to his judgment, he stands in this volume on Paul within the field of controversy, yet with no display of weapons, and with an utter denial of polemic purpose, which will perhaps be exasperating to some while it will indicate to others the true spirit of theological discussion.

I present an interpretation of Paul's doctrine of the Atonement, which I believe to be new. Others, indeed, have had in their hands the clue that I have followed; but they have speedily dropped it as of small account. When I speak of an interpretation of Paul's doctrine of atonement, I do not mean a theory of my own of a possible scheme of atonement, to which some of Paul's words may be made to fit more or less loosely. I mean a statement which has nothing in it of my own, but which is based wholly upon an examination of the words of Paul; these being taken in their most natural and direct signification.

He deprecates the opposition which the word "new" will excite, but pleads his own surprise and delight over his discovery, which should not be viewed with prejudice on account of the false interpretations which have so long prevailed. He will only refer to two or three books of German origin and will merely take time to precede his point with a few preliminary words.

Here his adversary will perhaps think him unfair in hold-

* By Charles Carroll Everett. Boston: Houghton, Mifflin, & Co. 1893. pp. 307. $1.50.

ing back his point until he has been all around it and has gathered up arguments supporting it, so that at last he will have only to state it, and it will prove to be the capstone of a pyramid. Well, no one will accuse Dr. Everett of not knowing what he is about, however he may apologize for knowing so little and may lean on his colleagues with such childlike and affectionate confidence in them that their books are "courts of ultimate appeal."

The first chapter is concerned with sacrifices in general, as practised by the Hebrews, and known to Christians. He holds that if the thought of vicarious penal efficacy was ever attached to sacrifice, "it happened too rarely to affect the general meaning of the rite," and, after examining various sources of information, he gives two pages of conclusion to the effect that the old idea of sacrifice would not lead up to the notion that by the death of the Christ men's characters were changed, or that that death was the bearing of a penalty so that men's sins were remitted in consequence of it.

It now begins to be seen that we are to have the subject approached very gradually, yet without any wandering, and that we are to have a treatise which will bear no comparison in its extent with the ordinary works on the subject, and indeed that the title of the book, "Gospel of Paul," is much broader than the ground to be covered, though inclusive of it.

The second chapter is entitled, "The Presumption from the History of the Doctrine," and refers to the fact that the fully developed doctrine of penal substitution was a slow growth and one which was not orderly in that it was dogmatic and was founded too much upon assumptions and too little upon interpretations. It was certainly unscriptural and therefore untrustworthy, and again we have a carefully worded conclusion of the chapter.

The author then proceeds in his third chapter to show that this old view is unsatisfactory by entering upon Paul's teachings a little way, not asserting anything as yet, except that they do not agree with the views to which Anselm and others attained by abstract reasoning. But this is all preliminary.

In bringing forward two or three passages from the New Testament to illustrate the inadequacy of the traditional interpretation, I have wished simply to prepare the way for a more candid and interested examination of the view that I am about to present than might otherwise have been possible.

But now, at the outset of the fourth chapter, where we are to be told the point, arises a difficulty almost unforeseen, it would appear.

As, after all this preparation, we approach the positive treatment of our theme, we are met by the difficulty that we nowhere have a first hand and systematic statement by Paul of his doctrine. In every case he is writing to those who are already familiar with the principles upon which his teaching was based. All his utterances are fragmentary.

This is perplexing. We have come all this way with Dr. Everett to see the gospel of Paul, and now as he is about to enter the gate of the field in which grows his treasure, we are told not to expect to see a tree, but only a twig or two from which we must conclude the rest. It was not unpleasant at first to be told not to expect too much, as indeed our guide has been telling us all along, but he did not say so in a way to check, but to increase our interest. And so here we have a brief chapter with obscure headings and very contracted explanations of a few passages, especially of GAL. ii. 19, "I through the law died unto the law." Strangely enough this, the most important chapter, has no conclusion, and the reader is therefore left to form his own conclusion, as if the author avoided putting his thought into definite words. The view which the reader is expected to find is undoubtedly that which had been already outlined in the earlier chapters, but on what page is it stated? Where is the statement that was promised? At the beginning of this fourth chapter, Dr. Everett spoke of approaching "the positive treatment of our theme," but in beginning the fifth chapter we find him not yet arrived at it, but uttering the most unexpected words:

Before considering the positive side of Paul's teaching, it is important to glance at the view which he took of the general history of man.

We have then a very interesting chapter treating of the Fall, Abraham's call, the Law, and so on; but these are not vital matters compared with the promised treatise on the Atonement. We begin to fear that we are not to have it in any sufficient presentation, and that the author means to avoid the point promised to his readers, and we are not much surprised when, at the beginning of the sixth chapter, we read:

> We have thus considered Paul's teaching in regard to the abolition of the law and in regard to the remission of sins. We have glanced at his philosophy of history. The central and essential element of his teaching has, however, not yet been touched upon by us. This central and essential element is his doctrine of salvation.

Then with the book ninety per cent. filled by preliminaries, Dr. Everett again, and this time in a chapter of only thirteen pages, gives us a disappointment through his cautiousness and brevity. Last of all there is a chapter called "Conclusion," in which he predicts a slow but gradual acceptance of his view, and he pays a tribute to the greatness of Paul, for "to Paul the world owes Christianity. The teachings of Jesus by this dialectic of Paul cease to be provincial and become universal."

Much disappointed at this result of a book which had set out with such fair promises, we begin to suspect that we have read carelessly, and we turn to the Scriptural index in order to find just what has been said on the passages in Paul which we have been accustomed to regard as most instructive in regard to his "gospel" of the Lord. There, for instance, is Col. ii. 9: "For in Him dwelleth all the fulness of the Godhead bodily." To our great surprise we find that we were right in not remembering what Dr. Everett said about it, for indeed he has not taken the least notice of it. Then there is Col. i. 19, 29: "For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of the cross." But this most important

saying has no place in the volume before us. Again we read in 2 Cor. v. 19, "God was in Christ reconciling the world unto Himself," but of this we can find no mention. Nothing in Paul is more significant than his saying in Rom. v. 19: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous;" but to this, so far as we can find out, Dr. Everett makes no allusion. We might go on with this search for Dr. Everett's opinion upon the most significant passages, but it would be of no avail. His view as to Paul's teaching may have been the result of a thorough study, and we cannot believe otherwise, but this treatise is utterly inadequate as an expression of Paulinism upon any point whatever.

Not only does this book deal so meagrely with Paul himself that we are amazed, but it of course omits all the teachings of the Gospels, which Dr. Everett seems to put aside because he finds so many things which seem to him doubtful.

Even with Paul he regards some of the plainest sayings as "figurative," that is, he does not take them in their obvious meaning. While he is not here concerned with the gospel of the Christ, but with that of Paul, yet we cannot overlook such expressions as "the teaching of Jesus was set free from local forms of thought;" "we owe it to Paul that Christianity did not continue as a Jewish sect, unless indeed it had perished as such;" and like utterances, which unmistakably show an attitude radically humanitarian.

Indeed, as if this were the real purpose of the book, we have near the end the utterance, "Christ was to Paul never God." This might seem to call for comment upon Rom. ix. 5, "God blessed for ever," but it is not dealt with.

We find that setting aside the many direct utterances of Paul and citing a few, Dr. Everett has brought out the idea, if we understand him, that Paul regarded our Lord as having abrogated the law of Judaism by fulfilling it, and that is all. If with this we compare the ground covered in many books, such for instance as those of our Mr. Giles or the Presbyterian Dr. Whiton, we see at once that they teach a clearly

defined "gospel." We highly approve of such special studies as Dr. Everett has made, but there is an extreme of caution and brevity which defeats itself, and may misrepresent the broad learning and positive faith of an author. It is time for Unitarianism to make its affirmations and stand by them, rather than to express its doubts and veil itself behind them.

Cambridge, Mass. THEODORE F. WRIGHT.

"OUR Lord has set us an example of 'doing good on the Sabbath day' which we ought to heed and imitate. The most of His miracles were performed on the Sabbath. He went about 'teaching in the synagogues, and healing all manner of sickness and disease among the people,' and in so doing He kept the Sabbath holy, and showed that He was the Lord of it. When we bring heavenly affections down into ultimate act by teaching others spiritual truth, by ministering to their necessities, or alleviating their sufferings from love to them and the Lord, we bring heaven down to earth, and its sure effect is to soften and tranquillize the natural affections, to mould them into heavenly forms, and to bring them into harmony with heaven and the Lord. It is not of so much importance what we do, though we ought to abstain from all unnecessary labor and natural amusements. The thing is to keep the Sabbath holy, spiritually. This we do when we resist selfish and worldly affections, worship the Lord in spirit and in truth, and exercise the love we receive from Him towards our neighbor in the various forms of social, civil, and spiritual life. Heavenly affections bring the Sabbath with them, and to the extent of their reception and embodiment in act they leave its rest, peace, and blessedness in the soul." — *Rev. Chauncey Giles.*

OPEN LETTERS.

HENRY WILLIAM VON BULOW.

THE article which appeared in our issue for March, respecting this pioneer in our cause, has brought to view the fact that he was founder of the Society in Lancaster, Pa., as may be seen from the following extract from Dr. S. S. Rathvon's article in the "History of Lancaster County," kindly furnished us by Mrs. Sarah M. Kramph:

*The New-Jerusalem Church.** Baron Henry Von Buelow, a German nobleman, and a native of Prussia, who in his early years had adopted the military profession, visited America in 1785, and spent some time in the town of Lancaster. He had previously embraced the views and doctrines of Emanuel Swedenborg, and with a view to the dissemination of these doctrines had brought with him from Europe a number of works containing them, both for sale and for gratuitous distribution. About the same period, William Reichenbach, a native of Saxony, and a man of classical attainments, left his native country and also located in Lancaster. Almost immediately after his arrival he was appointed Professor of Mathematics and German Literature in Franklin College. Buelow and Reichenbach became intimate friends, and through the teachings of the former the latter became a receiver of the doctrines of Swedenborg, and avowed them openly. Von Buelow afterwards returned to Europe, but through his efforts before he left Lancaster, a small band of "receivers" arose, about the year 1788 or 1790, and from that period down to the present time, with alternately increased and diminished numbers, that band has continued. Both Von Buelow and Reichenbach were fluent and prolific writers, and when the former returned to Europe, he left a number of manuscripts in the hands of the latter, one of which, entitled "Agathon," was translated into the English by Reichenbach, and was subsequently published in book form by Joseph Ehrenfield, in both the German and the English languages, and was well received. (This work has now become very rare, and few copies are to be found even in Lancaster.) Among the first who became receivers of the doctrines of Swedenborg, after Von Buelow and Reichenbach, were Francis Baily and family, Jacob Carpenter — the intimate friend of Buelow — Frederick Damish, a Saxon music teacher, and a Mr. Eckstein; all before the close of the eighteenth century and all residing within the town or county of Lancaster.

* By Dr. S. S. Rathvon.

MAGAZINE AND MESSENGER.

Editor of the New-Jerusalem Magazine: —

AT a recent gathering of New-Church ministers there was a brief

discussion of the character and the general helpfulness to the church of our two leading periodicals — the MAGAZINE and the *Messenger*. In the course of this discussion several practical suggestions were made, all looking to the greater usefulness of these publications, which may well be given larger publicity.

By far the most important of these suggestions was directed toward a more careful discrimination of the respective uses which the two periodicals should be made to subserve. It was felt that at present they were working too nearly in parallel lines, each seeking to cover substantially the same field of use. Their fields should be distinct and clearly defined. This very discussion revealed the fact that the ministers of the church, and, presumably, a considerable number of the laity who are careful students of the New-Church teachings, do not find in either of our periodicals the strong meat they crave.

They hardly expect to find it in the *Messenger*. They recognize the need of a weekly paper as a purveyor of church news, as a ready medium for the interchange of thought and opinion upon matters of immediate and practical moment to the New Church at large, as the bearer of a fresh and suitable sermon to the little circles and the isolated individuals who depend upon it for Sabbath use, and for the publication of articles that shall present the teachings of the church in simple, accommodated form to the many who look upon the weekly paper as a kind of missionary visitor. These needs the *Messenger* exists to meet, and it would seem wise that we should all unite in recognizing this field of use as legitimately belonging to it.

On the other hand it was felt that the MAGAZINE should seek to meet the cravings of those who want something quite different from that which it is the province of the *Messenger* to supply. It would thus find its legitimate and distinct field of use in the publication of careful studies of a doctrinal and exegetical character; in the provision of extended reviews of notable books; in the discussion at length of such of the more important questions of the day as may properly come within the province of a periodical of its kind; and in bringing into print any well studied and well written papers of a more general character which are likely to be of value to the class of readers that will resort to its pages for helpful food.

The prospective change of the MAGAZINE to a bimonthly or

quarterly review would afford a peculiarly favorable opportunity for a new departure in the direction suggested, especially if the proposed review be an international publication, thus drawing to its support the combined strength of the church at home and abroad.

With respect to the *Messenger*, some changes were suggested, the adoption of which could hardly fail to render it a more valued weekly visitor to the New-Church household, and which would only serve to emphasize the distinctness of its use. These may be summarized as follows: A judicious condensation of much of its church news; one or more regular letters from abroad, giving in narrative form a good account of what is doing in the various localities reported; more articles bearing directly upon the religious life; good New-Church stories, whenever it is possible to obtain them; a somewhat fuller "outlook" upon the religious world about us; the (possible) omission of the regular publication of a sermon, if that use can be left wholly to *The Helper*, as seems not improbable; and the reduction of the price of subscription, even if it involve a considerable reduction of size, which the adoption of some of the previous suggestions might enable it to do, without impairing its essential value. To these should be added the very wise and practical suggestion that for the existence of many of the defects which it was so easy to discern, we should first of all arraign ourselves for not lending a more helpful and active hand in the effort for their removal.

Yarmouthport, Mass. WILLIAM H. MAYHEW.

"REMAINS are not only the goods and truths which a man has learnt from his infancy out of the Lord's Word, and which are thus impressed on his memory, but they are likewise all states thence derived; as states of innocence from infancy; states of love towards parents, brothers, teachers, and friends; states of charity towards the neighbor, and also of mercy towards the poor and needy; in a word, all states of good and truth. These are preserved in man by the Lord, . . . and when states of evil and of the false recur, then of the Lord these latter states are tempered by the former." — A. C. 561.

DOCTRINAL STUDIES.

THE UNIVERSAL FAITH.

In D. F. 34–36, published in 1763, we find a chapter entitled "The Christian Faith in its Universal Idea," and a statement of the belief then follows in large type. In A. R. 67, published in 1766, we have at the end of the first chapter an addition in large type headed "The Faith of the New Heaven and New Church in its universal Idea," and this is followed by the same statement as in D. F. 34–36. In Sum. Exp. 116, published in 1769, we have "The Faith of the New Heaven and New Church in its Universal Form," which is a slight change from *Idea* to the more emphatic *Forma*, and the substantially same statement follows. This occurs yet again in T. C. R. 2, published in 1771, in the same words as in Sum. Exp. 116, with the same statement annexed. It is seen that the heading has been changed from "Christian Faith" to "Faith of the New Heaven and the New Church," and that the word *Idea* has also given place to *Forma*, both which changes add emphasis to the first statement.

Now the brief sentences which follow have also undergone some change in repetition, and the changes are seen as soon as the books are compared, though otherwise the common idea that there is no difference may be obtained. We will quote from D. F. 34:

> The Christian Faith in its universal idea is this: That the Lord who is Jehovah, came into the world to subdue the hells and glorify His human; and that without this no mortal could be saved; and that they are saved who believe in Him. The universal idea is said because this is the universal of Faith, and the universal of Faith is that which must be in the whole and in every part. It is a universal of faith that the Lord is one in person and essence, in whom is the Trinity, and that the Lord is that God. It is a universal of faith that no mortal could be saved unless the Lord came into the world. It

is a universal of faith that He came into the world to remove hell from man, and He removed it by combats against it and by victories over it; so He subdued it; and He reduced it to order and under obedience to Him. It is a universal of faith that He came into the world to glorify the human which He assumed in the world, that is, to unite it to the Divine from which it was; thus He forever holds hell subdued by Him in order and under obedience to Him. Since neither of these could be done except through temptations, even to the last of them, and since the last of them was the passion of the cross, therefore He endured it. These are the universals of the Christian Faith concerning the Lord. The universal of the Christian Faith on man's part is, that he believe in the Lord, for by believing in Him conjunction with Him, whereby is salvation, is effected; to believe in Him is to have confidence that He saves; and because, unless one lives well, he cannot have confidence, therefore this also is meant by believing in Him.

A. R. 67 has the different title noted above, but the language following is precisely the same except that D. F. 35 has "universals of the Christian faith concerning the Lord," while A. R. 67 has "universals of faith concerning the Lord." A brief paragraph is added in each case to refer the reader to the publication in which the subjects are more fully treated. In both, for the faith in regard to the Lord he is referred to the "Doctrine of the New Jerusalem concerning the Lord," but as to man, D. F. refers him to the "Doctrine of Life for the New Jerusalem," and A. R. refers to the "Doctrine of the New Jerusalem concerning Charity and Faith," and to the "Doctrine of Life." By "Charity and Faith," the author seems to mean the treatise inserted in the "Arcana" after the chapters.

In S. E. 116, we see the change in title and a change from the words "the Lord is that God" to "the Lord God the Saviour Jesus Christ is He" — a more full designation of the Lord. Also after the word, "temptations," we find the addition, "admitted to His human," an explanatory clause covering a point of great importance. To all this is added a new statement of the faith "in its particular form" as regards the Lord and man.

The changes in T. C. R. 2 are slight: "He came and removed" becomes "He came to remove"; the word "subdued" is omitted after "holds"; "since neither of them could" becomes "since this could not." To the last words are added quotations from the Gospel of John. The particular statement added in S. E. appears here, but, instead of saying *in particulari forma*, the author has written *in singulari forma*. In S. E. he spoke of "the power of the devil, that is, of hell"; in T. C. R. he says, "the power of hell." The phrase in S. E., "together with the glorified human," is changed in T. C. R. to "together with and in the glorified human." T. C. R. adds one more quotation to those made in S. E., and it is from John's First Epistle. In the particular statement as to man, S. E. has, "evils are to be shunned," and T. C. R. has, "evils are not to be done."

This comparison illustrates the custom of the author when there was need of repeating what had been said. He then did not copy his previous words, but carefully revised them and brought them towards a final form. The changes here are wholly immaterial as to the substance of the teaching, but they are interesting and important.

"It is to be attributed to the Divine Providence of the Lord that all the collective and several parts of the Athanasian doctrine concerning the Trinity and the Lord are truth, and agree with one another, if only instead of three persons there is understood one person, in whom the Trinity centres, and it is believed that that person is the Lord. For unless men had accepted a Trinity of persons, the Lord would have been acknowledged as a mere man, and not as God, by which means the Christian Church would have perished." — *Swedenborg on the Athanasian Creed.*

BOOK NOTICES.

BENJAMIN FISK BARRETT: AN AUTOBIOGRAPHY. Philadelphia: Swedenborg Publishing Association. 1893. pp. 201. $1.00.

IT is an interesting story which we find here. Mr. Barrett had a boyhood which taught him hard work, and his education was attended with some of those difficulties which can scarcely be called obstacles when we see in his and many cases how they strengthen the character. He has written most fully of his boyhood and early manhood and of his reception of the doctrines. When he became a minister of our faith there was much hardship to be undergone both from pecuniary and personal causes. The former, Mr. Barrett seems to have undergone bravely; with people who seemed to him misled, he seemed to have had very little patience. Wherever he was he had controversy. In his view this was always caused by others; but two parties are necessary to a strife. We fear that he did not understand others well, for he makes strange charges, such as that our people hold that "baptism administered by any one but a duly ordained and authorized minister of the New Church has no validity," that they believe that "the New Church consists exclusively of those who accept the doctrines revealed through Swedenborg," and that they required him to be "ordained" three times. Where did he find these ideas? Was it not in his own argumentative mind? The good which he did seemed in his publications always to be done in spite of some controversy which he must introduce. In this unquiet life he seems to have made many changes of residence and association, till at last a publishing society, exclusively his own, became a necessity, and so his last years seem to have been his happiest. We wish that he might have made his autobiography more irenic, but we are not tempted to underrate his service on account of what appear to us to be its misrepresentations.

THE FIRST MILLENNIAL FAITH. By the Author of "NOT ON CALVARY." New York: Saalfield & Fitch. 1893. pp. 83. 50 cents.

IN his previous little book this unknown author took an ad-

vanced position as to the redemption, and here he has enforced it by a new treatise. His plan is simply to show the extreme corruption of the church before and during Anselm's day, and thus to discredit his satisfaction theory. Having done so he makes a series of quotations from Clement of Rome, Ignatius, Polycarp, Barnabas, Justin Martyr, Irenæus, Clement of Alexandria, Hippolytus, Origen, Augustine, Athanasius, and Ambrose, in order to show that Anselm's teaching was novel and heretical. This is a bold and sure way of undermining a false doctrine, and this tastefully printed little book should have a wide sale and a candid reading. It is an honest man's thoughtful word, and is on the right side of the question.

THE DEACONESS AND HER VOCATION. By BISHOP THOBURN. New York: Hunt & Eaton. 1893. pp. 127. 60 cents.

FOUR addresses are here brought together, all bearing upon the subject of woman's work in the church for the world. Bishop Thoburn, the great Methodist apostle to India, knows about this subject, for he and his wife formed a deaconess home of Christian women workers in Calcutta, and brought the idea to America, where the Methodists immediately took hold of it with zeal. He favors a formal act of consecration to the office, a training in one of the homes, and the use of a uniform dress, but he does not like anything of the nunnery and its irrevocable vow, and has taken no pains to model his order upon the early Christian type. His deaconesses do not preach, but they minister in many ways, and receive little more than subsistence, while they labor zealously for the kingdom of heaven's sake.

The Herald on the Mountains is the title of the sermon delivered by the Rev. J. K. Smyth in memory of Bishop Brooks, and printed by our publishers. The sermon shows that tender sorrow and true appreciation which the great preacher's removal called forth in every Christian heart. No analysis of his character is attempted, but a most affectionate tribute is paid.

The Holy Ointment is a sermon by Dr. Bayley, printed in a very neat form by Rev. Percy Billings, of Cleveland, as the first number of a series of "Essays, Sermons, and Reviews by Well-Known Writers." We welcome all efforts to spread the light, but we would express a hope that the *Helper* may be able, perhaps, by representing a larger number of writers, to keep the field which it has occupied so successfully.

THE NEW CHURCH.

THE TRACT SOCIETY'S REPORT.

AGAIN, for the twenty-sixth time, comes to hand the pithy and pathetic report of the Tract Society; pithy, because full of most interesting facts, pathetic because the labors of our Philadelphia brethren are not seconded as they deserve to be, and as they must be if we are to do the work which the Lord has laid upon us. Costly buildings, expensive music, many luxuries of the church can be dispensed with; but this work cannot be neglected without guilt, for it is vital and Divinely commanded.

The facts for the year are briefly told: 5,092 volumes of gift-books distributed; 230,000 copies of the *Helper* sent to subscribers, and 93,478 to others; 66,000 tracts distributed; 4,271 pocket editions sent out. Potent extracts from letters are given. The number of books now sent out to ministers is 109,490. A very large increase of work over last year has been made. But the receipts of money have diminished. Why is this? and why are not bequests more frequently received? We can only answer that some of our people cherish doubts of the wisdom of thus "sowing beside all waters," speak contemptuously of gift-books and the like, and seem to pride themselves on a superior wisdom which shows itself in a kind of Pharisaic pessimism. Would that their hearts could be melted, and nothing will avail in this like a reading of this modest pamphlet with its closing words:

THE OUTLOOK.

We believe that this method of teaching by the printed page is in accord with the spirit of the age. The wide distribution of literature on every subject of natural knowledge, and the systematic study conducted through the mail, point to the same methods for extending a knowledge of spiritual truth, and lead us to expect an increase and development of our present work. It is the most economical method of spreading a knowledge of our doctrines. It reaches the remotest place as readily as the nearest. It awaits the convenience of its hearers, and invites without compelling attention. Tracts and books do not take the place of preaching and personal conversation and influence, but they prepare the way for personal labor and supplement it.

We hope that the coming year will be no less useful than the one now closed, and that in some respects our work may improve and increase. We hope to improve *The Helper*. We expect to enlarge its circulation. We invite the active coöperation of all our friends in accomplishing these ends. We wish that every

one who finds a number useful to himself would hand it to some one else. We wish that all who value *The Helper*, and can afford to do so, would not only subscribe for themselves, but contribute to *The Helper* general fund. We set it before ourselves as a special use for this coming year, to put in circulation fifty thousand copies of back numbers of *The Helper*, and to distribute our large stock of English tracts as widely as possible. The distribution of the Gift Books will be continued, and of our Pocket Editions. We shall make special effort to bring the new Pocket volumes to the attention of the public. For all this work we depend upon the continued interest and support of the members and friends of the Tract Society. There is good use for all the money that may be subscribed to the support of the Society. As the summary in the first pages of this Report shows, there is positive need of increased subscriptions if our use is to grow or even to continue. There is need also of the personal interest and effort of every one who appreciates the importance of the work we have undertaken.

CHAUNCEY GILES, *President*.

GEORGE BURNHAM, *Treasurer*,

500 N. Broad St., Philadelphia.

THE MARYLAND ASSOCIATION.

THE meeting of this Association, held in Washington, was a very important one, for so much work had been done in Maryland, the District of Columbia, Delaware, and Virginia, as to bring a blessing upon the gathering of ministers and delegates. The whole number of members is over three hundred, not including the Society in Baltimore, which withholds itself for reasons never explained. Reports were read from the Societies in Washington, Wilmington, Baltimore (German), Preston, Easton, and from the mission circles in Richmond, Abingdon, Lynchburg, Bedford City, Petersburg, and elsewhere. All the work seems to be going on well. The African Society in Washington was carefully consulted for. Twelve hundred dollars had been raised for general work. The whole day seems to have been given to practical matters, and the following resolutions were adopted:

Resolved, That the Rev. Frank Sewall, Presiding Minister of this Association, be presented to the General Convention at its next meeting for investiture with the office of General Pastor.

Resolved, That the Maryland Association notes with sincere thankfulness the progress made within the last year in the city of Washington in bringing the Heavenly Doctrines to the knowledge of the African race.

Resolved, That we do hereby commend the First Colored Society of the New Jerusalem and the Advisory Committee and Trustees for it, to the General Convention, and also to all believers in the doctrines of the New Church.

THE RELIGIOUS WORLD.

SWEDENBORG AND THE LONDON "LITERARY WORLD."

Our brethren in England must have followed with interest the protracted discussion of Swedenborg which has been going on in the recent numbers of the London *Literary World.* As a means of bringing Swedenborg and his teachings to the notice of the general mass of intelligent English readers, the weekly *Literary World* is probably the most serviceable of all the journals published in England, since while in ability hardly falling below the higher priced reviews — the *Athenæum*, *Academy*, *Spectator*, and *Saturday Review* — its moderate "penny" price enables it to go to a vastly larger circle of readers. In the number of this weekly for Jan. 20, 1893, there appeared an article occupying nearly six columns, entitled "Swedenborg and the Church." It was professedly a review of the work recently published by Mr. Speirs from the pen of our New-Church brother, Mr. George Trobridge, of Belfast, under the title of the "Letter and the Spirit"; but the reviewer, who signs himself "Cyrus Junior," seems to delight in his opportunity of reflecting on the mistaken judgment of the church — meaning the Church of England — in assuming its hostile attitude toward Swedenborg and his doctrine of the "internal sense," instead of availing itself of this powerful and admirable means of meeting the attacks of modern Bible criticism. He speaks of Mr. Trobridge as thinking that the church, finding herself encompassed with enemies, may repent and turn to Swedenborg as a deliverer; but, says the reviewer:

> This view is far too sanguine. The blind do not recover lost sight, and infatuation is in its very nature incurable.
>
> The first consideration with the church is orthodoxy, and all else is subsidiary. Swedenborg, though he maintained the inspiration of certain portions of the Bible, was certainly not orthodox, for he proved that errors had crept into the church, and he slashed at superstitions. . . . He was a dangerous man, too, for instead of keeping his vast learning to himself he taught principles which men can apply to themselves. He rifled the theological armory, and finding the weapons antiquated and out of date, he polished and improved them, and then handed them over to the people. The church naturally stood aghast, but except to the church it is of no consequence whether his theological doctrines be accepted or not. It is

not, after all, in the realm of theology that we find the greatest services of the man. We must seek them elsewhere, in what he has told us of ourselves and of our needs which result from the nature of our origin. *No man ever penetrated so deeply into the mysteries of our existence.* . . . We devoutly wish he had left theology alone, but it is too late now for regrets. It is the scientific dovecot, rather than the ecclesiastical, which is most likely to be fluttered by the great eagle, for he begins where the modern men of science leave off.

I have quoted enough to show the bold spirit and brilliant style of the reviewer, and to indicate the refreshing novelty his writing affords in its grasp of the philosophic universality of Swedenborg's system. I need only quote, in conclusion, his summing up of the "essentials of Swedenborg's system," which he presents "from a conviction that they deserve to be known, and that they are not known":

I. Everything that exists proceeds from God through a regular series of gradations, orders, and degrees.

II. On love to God and charity to our neighbor hang all the Law and the Prophets.

III. The body exists for the sake of the soul which is immortal.

IV. The end of creation is a society of souls, or heaven.

It is interesting to observe that these are the points "not theological" which the reviewer deems to be of importance, even to men of science, for he says:

If it be fun to see the Amazons of the church fleeing from one man, there will be more, when the scientists are compelled to cry "*peccavimus*," for Swedenborg was even far greater in science than in theology.

We could hardly expect that so bold an assertion as this of Swedenborg's preëminence, in a respectable and widely read journal, would pass unchallenged. And so, indeed, there duly appears in the following issue a brief paragraph on "Swedenborg," signed "J. B." This writer, speaking in most respectful terms of the article of "Cyrus Junior," and also of Swedenborg, mildly suggests that Origen and the Church has all along known all about "the inner and mystical sense," and that the objection to this doctrine is that the reader is always at the mercy of the "Spiritualizer." He quotes as an example Swedenborg's interpretation of the number "666" as meaning "the aggregate of all that is evil and all that is false," and remarks that "modern critics have the best of reasons for believing that this number, in the book of Revelations, spelled Nero. (!) — Swedenborg would have us give up the rational interpretation for one that is at least fantastic." (!)

To this in the succeeding number, the Rev. William A. Presland makes reply in a letter of nearly a column of fine print, again under the heading "Swedenborg." He explains the principle of correspondence and defends it against the charge of arbitrariness. He refers the reader to the "Arcana," for experimental study. To all this the author of the "Letter and the Spirit" now makes reply in a fourth article, still entitled "Swedenborg," in which he glances at the objection of "J. B.," and refers the reader to his chapter on "Mystic Numbers," for further elucidation of the subject of "Correspondence."

Speaking of Swedenborg, Mr. Trobridge here takes occasion to enquire:

> Of what other theological writer of the eighteenth century can it be said that he is more widely read now than ever, and that his teachings have permeated not only the theology but the literature of our times? Tennyson, Browning, Ruskin, Macdonald, Tolstoi, Patmore, Drummond, and many others, are deeply tinctured with Swedenborg, while all the healthy changes in religious thought which have taken place within the last century are in the direction of his teaching.

This, in the same issue, however, is followed by a rather bitter though short rejoinder by one "A. H.," of London, who remarks that "it seems useless to 'crack up' Swedenborg, for he was an enthusiast," and goes on to compare Swedenborg to the Pope and Mohammed. Objecting to the assigning of "causes" to the "spiritual world," this writer remarks "that the action of the nervous system causes the animation and activity of the body." (!)

This latter assertion of materialistic doctrine now calls forth from Mr. Trobridge and the Rev. Mr. Presland admirable letters of considerable length in the issue for Feb. 17. Mr. Trobridge quotes the testimony of George Dawson that:

> Of all men called dreamers Swedenborg was the least like one. He was a quiet, methodical, orderly, patient, duty-doing man. Charles Twelfth, a wonderful soldier and great king, is fading from memory, while Swedenborg, his contemporary, is finding a larger audience in every successive generation.

Mr. Presland contends that life causes the activity of both nerves and brain, and that this life which thus uses the material organism is itself spiritual and of spiritual origin; such at least is the confession of "true Protestants" when they declare their belief in "The Lord the Giver of life."

"A. H." now feels called upon to reply, in the issue for Feb. 24, again under the heading "Swedenborg," and to plead his inability

under the limitations of space and time to critically examine all of Swedenborg's writings "extending," he fears, "to seventy volumes of print, and perhaps a hundred and forty in manuscript." He regards as blasphemous the assertion that Swedenborg could have enjoyed a vision of the Lord and of spirits, and as for the spiritual cause, or origin of life, he says:

> What are we to understand about the "continual influx" of life? granted that life is "from the Creator, each being starts independently of further creation, the influx of food being its further support." (!)

A new writer appears upon the field in this number of the weekly, namely, Mr. R. Denny Urlin, who objects to the sweeping assertion that "Swedenborg is either what he claimed to be or an impostor." He would rather call him the honest "victim of a fanatic imagination like Behmen." He thinks Emerson chiefly to blame for the "cracking up" of Swedenborg, and reminds us that even Emerson says that:

> His books are without melody, or emotion: in his profuse and accurate imagery there is no pleasure, for there is no beauty.

The third month of the discussion is now introduced by two letters in the issue of March 3 — one by a new participant "H. C.," who writes in a very laudatory tone of Swedenborg, but regards his discoveries, remarkable in their time, as now antiquated. He says:

> Why may we not garner the fruit of his nobler visions and accept the ampler views of the correspondence of heaven and earth, and at the same time reject his crude and unhistoric interpretations of the Old Testament?

A. Hall, presumably the original "A. H.," writes a brief outline of Swedenborg's biography, seemingly on the principle of "no case; abuse the plaintiff!" in which he dwells on what he evidently presents as especially obnoxious portions of the "Dreams" and the "Spiritual Diary," including the account of the Lord's appearing to Swedenborg as a man, etc. He intimates that Swedenborg is only an imitator in his "revelations" of the "Book of Enoch."

In the next number, for March 10, appear two long letters from the "Author" and from the Rev. Mr. Presland in reply to the above communications of A. Hall and "H. C." The author

quotes the *Primitive Methodist Quarterly*, for January, as saying that:

> The truths taught by Swedenborg have been verified by the world's greatest thinkers in the present century. Most of the books which the public has welcomed in late years have contained startling approximations to the views of which he was the first and earliest human expounder.

Mr. Presland remarks that the "Dream-book" was published not by the defamers of Swedenborg, but by his greatest admirers, as a proof of their belief in his thorough sincerity and purity of purpose, and of his being above and beyond the touch of suspicion or scandal.

In the issue of March 17, Mr. J. William Tonks writes a defence of Swedenborg, but regards the "Dreams" as a forgery. He recommends to Mr. A. Hall to read the "True Christian Religion," and to judge from that work, written at the close of Swedenborg's life, whether the author could have been an insane man. In the same number, "H. C." writes again in a liberal and enlightened tone, quoting what he calls some of the "great thoughts" of Swedenborg, as for example:

> Gentiles are saved as well as Christians.
> Every infant is received by the Lord when he dies.

But these, he thinks:

> Have become the commonplaces of advanced theology. All honor to the great originator Swedenborg! Many men are indebted to him for their noblest and wisest thoughts without knowing it; but we have now attained this and do not need to grope through the twelve volumes of the "Arcana" for it. We have long ago extracted from Swedenborg all that was wheat and will live.

Lastly, in the number for March 24, A. Hall repeats his former objections from his materialistic standpoint, and reflects again on Swedenborg's personality, but in a manner that must rather weaken his cause than otherwise in the judgment of thoughtful readers. And here at length, after a continuance of ten weeks, the editor remarks that "this interesting correspondence must be dropped."

I have thought it worth recording in this brief way as perhaps as fair an indication as we are likely to find anywhere in the current literature of today of the favorable change of attitude regarding Swedenborg that is slowly going on in the public mind.

And what is a little remarkable is, that while this discussion has

been going on, the *Literary World* has also contained a very conspicuous notice of Swedenborg, in the extensive and very favorable review it has given the recently published work of the undersigned on "Dante and Swedenborg." The review occupies some three columns in the issue for Feb. 24, and appears editorially, that is, without signature; and while the writer by no means commits himself to an acceptance of Swedenborg's teachings regarding the unseen world or the new age, yet he refers to these in a wholly respectful tone, and speaks of the literary quality of the book in very flattering terms, quoting at length a passage on "Religion and the Renaissance," and citing passages from "Heaven and Hell" side by side with extracts from Dante's "Inferno."

In a February number there also appears an article, signed by C. Silvester Horne, which will be of interest to New-Churchmen, entitled "A Modern Mystic," being a review of a work called "Loyalty to Christ," by John Pulsford. Although known in England as the preacher of "a Christian mysticism," Mr. Pulsford has been really teaching many of the doctrines of the New Church in a clear and impressive manner, without apparently revealing the source of the most valuable of his ideas. Without myself undertaking to vouch for the correctness of all that Mr. Pulsford teaches as judged by the New-Church standard, certainly it is gratifying to see such declarations as that which we quote below, hailed with delight as a "literal inspiration." The reviewer says of Mr. Pulsford, indeed, that:

> He is one of the most original souls in the church of today. He has a language and a vocabulary of his own.
>
> He emphasizes the bondage of the letter and seeks to bring us face to face with life and truth.
>
> His expositions are singularly original and suggestive.
>
> The difficult passage about "hating father and mother for my sake" receives new light from Mr. Pulsford's idea that Christianity so heightens and quickens our old, natural affections that in the comparison with the new love, the old love is nothing short of hatred. There is not a sermon in the volume that does not throw some new light on old familiar texts.

The reviewer concludes with quoting "one sublime prophecy" from which we take these words:

> The all-genial, all-quickening fire-breath of Christ's greater coming is filling the heavens and the souls of men. Love and genius are working hand in hand to create a new social world. Men and women everywhere are touched, kindled, and made impatient of things as they are. They are more tender and sympathetic.

Legends of hard and cruel things have been rebuked and are melting away before the "fervent heat." . . . Christ and His new human race are resolved that there shall be new heavens and a new earth. While we speak and while we sleep He is stealing and stealing into the souls of men. The nations will resist your interpretation and my interpretation of texts; but they will not resist the breath of God which is stealing upon the world.

I think that the reader will detect evidences in Mr. Pulsford's style of his being in close relations with the theosophic movement of our time, and in this we are the more confirmed by a letter which this review of his book calls forth in the succeeding number of the *World*. This writer objects to Mr. Pulsford's being called an "original soul," and openly claims that he derives his ideas from "very ancient authorities," the "Hermetic philosophy," or "as some may prefer to call it, 'Esoteric Christianity' or 'Neo-Platonic doctrine,'" and remarks that "had Dr. Pulsford specified more particularly the masters of thought whence he derives so much of his, he would probably have defeated his own end — that of enlightening the multitude by the knowledge of the few."

We think this is quite true, and especially that Dr. Pulsford or his reviewer need only to attach the name of Swedenborg to many of these ideas so rapturously welcomed, together with the declaration that in Swedenborg these are *not* original ideas, but true revelations, and how many are the "J. B.'s" and the "A. H.'s" who would cry out in denunciation!

Last but not least among the means by which this excellent journal is extending the knowledge of Swedenborg among the English public, I may mention that in its advertising columns I see this conspicuous notice:

If you would understand your BIBLE, read SWEDENBORG'S Work on the "Sacred Scriptures." pp. 103. 4½*d*. Swedenborg Society, 36 Bloomsbury Street, London.

Washington, D. C. FRANK SEWALL.